252 262 824 case, the addition is made before the juice begins to boil. The fruit that supplies this juice reaches 35 centimeters in length, 30 in circumference, and has a thick, hard shell. Its Tapirapé name is koruanchoa, choa (or chova) referring to the color yellow. The neo-Brazilians in the area know this fruit by the name croá which, according to the Pequeno Dicionário Brasileiro da Língua Portuguesa, 5th edition, is synonymous with cruá, crauá, and melão-caboclo (Sicana odorifera Naud.) [Tr., the cassabanana]. In Stradelli's Nheêngatú vocabulary (435), curúua is "a kind of squash covered with protuberances." [Ed., a sentence is omitted.]

249 263 114 [177] Kamairahó's small sugar-cane plantation lay close to Tampiitáua in 1935. No other member of the tribe owned a plantation of Saccharum officinarum L., and in 1947 I did not see any. The sugar cane was used exclusively for sucking and was a recent import. Krause (2, 242) refutes Ehrenreich's statement that the [171] Karajá planted sugar cane on sandbars, and says that what he saw was manioc and maize. He writes in reference to those Indians: "... I saw no sugar cane. If they had possessed it, they probably would not have been so eager for my sugar... " This conclusion is wrong. The fact that they sucked on sugar cane never kept the Tapirapé from asking for my rapadura [Tr., raw brown sugar in lumps].

252 262 These Indians make beiju (meijú or mãjú in their language), sometimes with the tapioca extracted from manioc mash, as already mentioned, [114:199] and at other times with peanut or maize flour. According to Ayrosa (1, 54), the word "mbeiú or mbeyú of the Tupi-Guaraní" is "equivalent to 'coil,' 'roll,' 'fold,' etc." The same author (ibid., 51-54) lists several varieties of this cake, which has been described by various authors. The Tapirapé beijú is similar in shape to the so-called beiju-açú, which is a large, thin disk roasted in a shallow earthen pan. It is not everyday food. During my stays in Tampiitáua, I saw it only once. This was on June 29, 1935, at the time of a festival of "masks." They placed a large pan full of these disks of manioc-mash tapioca, made by Anampí, the wife of Tanupanchoa, in the middle of the takana. This important man offered it to several of the people present and apportioned it himself. I, too, got my share and liked it. Hans Staden (q 2) mentions similar Tupinambá cakes made in the same fashion with the same material and writes their name as byyw.

171 252 262 192

since the information provided by such dreams is readily accepted, they organize collective fishing trips. Fish constitutes their main source of animal fat and calcium. The calcium comes from the bones, [120:55] crumbled into a strongly spiced sauce, their favorite breakfast food. This is a cold dish, but the flesh of the fish is eaten on the previous day, good and hot, and invariably accompanied by manioc flour. I caused general amazement when I ate small roasted fish for the first time in Tampiitaua, and did so without manioc flour. My friend Vuanomanchi said that fish without flour is bad, gesticulated and spat as though he were smelling bad odor, and wanted to get up and fetch some of his own flour. A woman who was eating seated by my side immediately offered me hers. Of all the pictures in the zoological book that I showed them, it was always those of fish that aroused the greatest interest. The majority of the masked dances I witnessed dealt with fish, and there is an unmasked dance in which most of the text of the song consists of the word ypirá. It was this generic term for fish that I also heard almost invariably when I asked for the cause of a disease. This did not mean, however, that eating fish had been harmful to the sick person, but that a fish bone had been shot into his body as a magic projectile by an evil sorcerer. They also say that all the spirits of the hills and of the waters eat fish, and do not mention any other food for these spirits. Furthermore, as already stated at the beginning of this chapter, fish, along with manioc, is the only food included in the Tapirapé description of the second heaven, that is, the mythical invisible heaven that lies above our visible one. They do not fail to add that in this case "very fat fish" are involved. [Ed., a paragraph is omitted.]

Concerning head lice, I wish to mention in passing the fact that I never found any on my own body during my stays among various tribes, in spite of the fact that much lousy hair came in contact with mine and that I did not take any special preventive measures. The same proved to be the case among other Whites who stayed with South American Indians. I also know of a blond young man on whose head lice of the Krabo [Craho] Indians settled without biting.

•263 The pepper used by the Tapirapé and called by them ykaynia or ikeynia is apparently the bush red-pepper (Capsicum frutescens, Willd.). [Ed., the remainder of the paragraph on this page and at the top of p. 56 is omitted.]

[120:56] The Tapirapé are immensely fond of raw brown sugar and our salt, and eat them as soon as they get them, that is, without waiting to use them as ingredients. To my knowledge, they [171] do not replace salt with substances extracted from vegetable ashes as do the Nahuquá (Von den Steinen 2, 100), Mehinaku (ibid., 106), Kamayurá (Meyer 1, 61), and other Brazilian tribes (Staden 9, 3; Martius 2, 497). [Ed., the remainder of the paragraph and the first sentence of the subsequent paragraph are omitted.]

The Tapirapé, too, are great geophagists. They have no salt 261 and suffer from worms and intestinal disorders. A wattle-and-daub house built by my companion Frederico C. Kegel alongside the village lost the clay from its walls, for the inhabitants of Tampiitaua kept breaking off small pieces all day long which they savored as though they were candy. [Ed., the remainder of p. 56, p. 57 which concludes the section in Vol. 120, and all the section in Vol. 121, pp. 79-82, are omitted.]

[122:167] If we look at the Tapirapé diet from the standpoint 146 of nutritive values, we may repeat the observation of Josué de Castro (66) about the Amazon diet in general: "It strikes one immediately as inadequate in the extreme paucity or even absence of some of the protective foods: meat, milk, cheese, butter, eggs, green vegetables, and fruits." "The amount of vitamins of the B complex contained in manioc, which is the staple food, is much smaller than that contained in cereals, rice, and wheat, the husks of which are saturated with these elements. In addition, what small quantities exist are practically destroyed in the process of preparing the flour" (ibid., 89). Also worthy of note are the following words by the same author: "... maize protein is quite incomplete, for it lacks several active acids essential to growth and organic equilibrium. Manioc, too, is very poor in proteins, poorer even than maize and qualitatively inferior to it. The Amazon dweller is saved by the fact that he does not eat pure flour as the Mexican eats maize and maize alone for days on end" (ibid., 73). In any case, various opinions were cited at the beginning of this chapter about the nutritive values of manioc flour.